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RING FOR GOD'S FAMILY, Sri Gurudev

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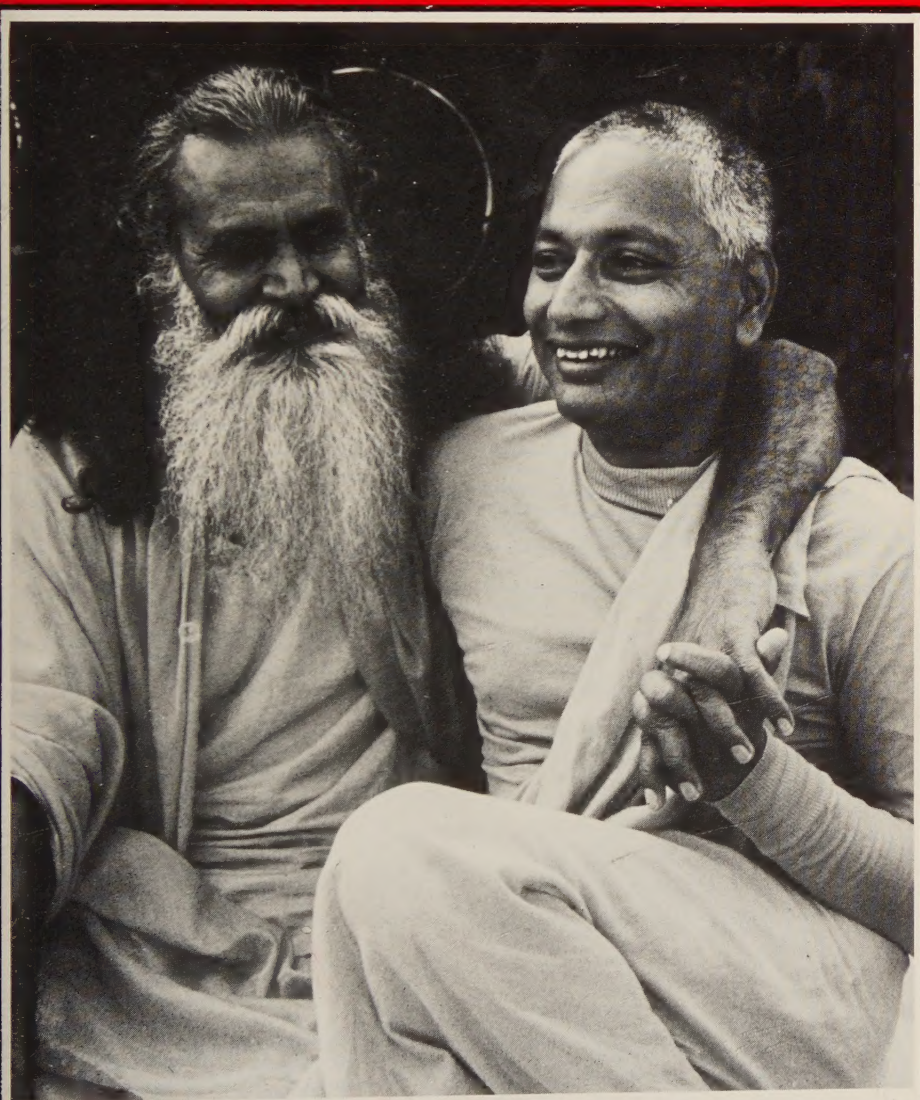
STRESS, DIET AND YOUR HEART

Swami Venkatesananda and others . . .

CARING

Integral Yoga®

The Teachings of Swami Satchidananda



Sri Gurudev with Swami Venkatesanandaji Maharaj

March and April 1983

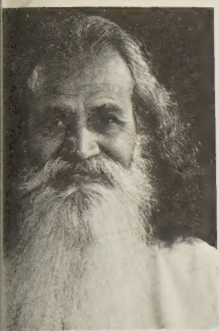
Holy Days and Other Special Dates

MARCH

- | | |
|----|---|
| 17 | St. Patrick's Day |
| 20 | Vernal Equinox: Spring Begins |
| 24 | Lao Tzu: Birthdate |
| 27 | Palm Sunday (Christian) |
| 28 | Full Moon
St. Teresa of Avila: Birthdate |
| 29 | Passover (Jewish) |

APRIL

- | | |
|----|-----------------------------------|
| 1 | Good Friday (Christian) |
| 3 | Easter (Christian) |
| 5 | Mahavira Jayanthi (Jain Religion) |
| 14 | Tamil New Year |
| 19 | Sri Thirunavukkarasar: Birthdate |
| 21 | Feast of Ridvan (Baha'i Faith) |
| 27 | Full Moon |

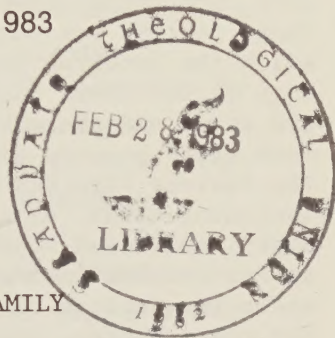


Integral Yoga®

The Teachings of Swami Satchidananda

Vol 14, No 1 February/March 1983

Caring:



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Integral Yoga and You

INTEGRAL YOGA Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers, and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga--including Hatha, Raja, Karma, Bhakti and Jnana Yogas--as well as instruction in Yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total Yogic living, are also possible. Those interested are invited to telephone or to visit the centers.

The Ashrams in Pomfret Center, CT, and Buckingham, VA, have national audio-video and book publishing and distribution services, and offer a wide range of guest and residence programs. The Integral Yoga School for children is located on the Ashram grounds in Virginia; the Integral Health Services clinic and Integral Yoga Natural Foods Store have branches in Connecticut and in New York City.

For more information, to arrange for a Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed on the back cover. We are here to serve you.

OM SHANTHI OM PEACE

Letters to Sri Gurudev



On behalf of our Program Committee and the membership of the Albemarle County Rotary Club, I want to thank you very much for your presentation to our Club last month.

We were delighted that you could share in our fellowship and the membership was very much impressed with your presentation, particularly the many similarities between your beliefs and lifestyle and the purposes and objectives of Rotary. We thank you very much for being with us and for helping to better understand one another as we work through many different avenues of service to others.

Sincerely,
Charles Tewksbury
Charlottesville,

I am writing to you so that I can share my pleasure for the help that Swami Asokananda and Swami Devananda of the Integral Yoga Institute of New York have given to the patients at Manhattan Psychiatric Center.

I had called Swami Asokananda to ask him if he could send a volunteer Hatha Yoga teacher. He sent a master!

Swami Devananda, in the true spirit of serving, has given classes to patients, ranging from floridly psychotic to those ready for discharge, for the past five weeks. The spontaneous comments of the patients after the classes have been a pleasure to hear.

"If I had taken the class yesterday, I would not have hurt myself," said a depressed psychotic patient who broke a window and cut herself with glass. "I have never felt so relaxed in my life," said several other patients. Our Activities Therapist reported changes in body language of those who have taken Swami Satchidananda's classes. He has made such comments about patients as: "shoulders are much less stiff," "eyes are clearer," "patients appear generally more relaxed."

From the first class Swami Satchidananda [conducted] everything has gone uphill. We are a part of something beautiful.

Yours in peace,
Irwin Scheintaub, CSW
Manhattan Psychiatric Center
New York, N.Y.

I am finding your wonderful book To Know Your Self of much interest and I do so appreciate your inscribing it to me. I am sure there will be much in its pages, as I continue my reading, to remind me daily of our thinking.

My daughter is very happy here at the Ashram, and I thank you for your interest in her. She is precious to me and source of joy.

P.F., Brooklyn, N.Y.

I walk the path from "unreal" to real, from darkness to light," I am grateful for your guiding presence in my heart. You enrich my faith that the goal is really within reach.

Sr. J.M., Hartford, CT. □

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Sri Swami Satchidananda

SRI SWAMI SATCHIDANANDA is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being "Truth is One, paths are many." His main residences are in Buckingham, Virginia during the summer and Santa Barbara, California during the winter. He also travels widely, sharing with people through every possible medium: Lectures, conferences, radio, TV and newspaper interviews, books and visits to centers around the globe in the fields of education, religion, health and Yoga.

Caring for God's Family

Sri Swami Satchidananda

QUESTION: Gurudev, would you please talk a little bit about the raising of children? It's such a great responsibility.

SRI GURUDEV: Yes, it's a great responsibility; and the best way to bring up children is by example. You cannot just train children by telling them what to do. They are ready to follow you; they are ready to imitate. As a parent, if you have a whiskey bottle in one hand and a cigarette in the other, don't expect your child not to take up these habits. Imagine the parent sitting there like that and saying, "My child, I never want to see you smoking. Be a good child. Never drink and never smoke." The child will never learn that way.

If you want your child to behave in a certain way, just behave that way yourself. The responsibility of the parent is to behave properly. Then the children will be very happy; they will learn it all from you. If you wish to continue living in a way you wouldn't want your children to live, it's

best not to even have any children.

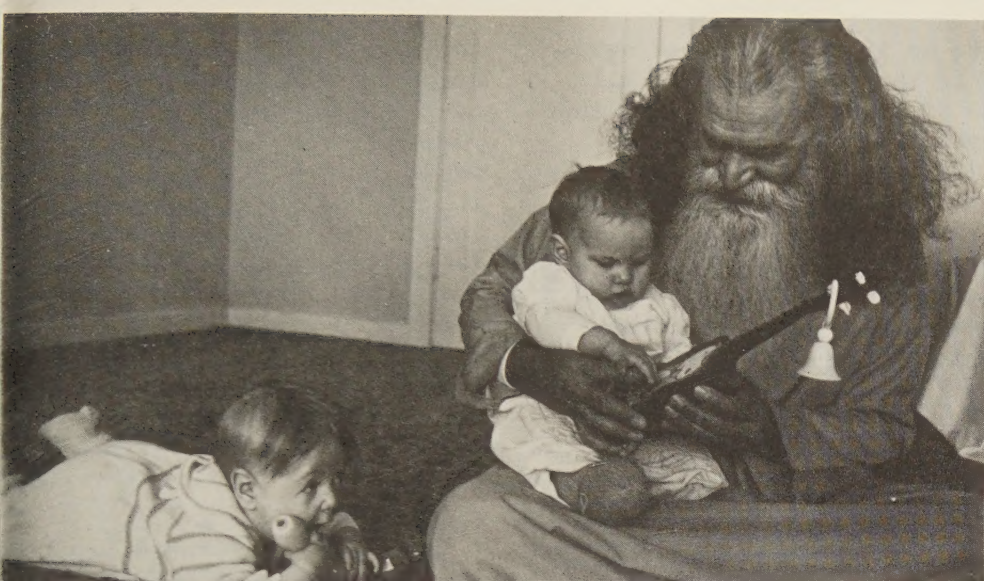
QUESTION: Is it loving to say "no" or to stop a child from something?

SRI GURUDEV: Of course. Why not? If you love the child you will certainly do everything to make that child grow in a positive way. That means sometimes you may have to be strict. If you are not going to be strict, and you give in to everything, then you are spoiling the child.

Take the time to explain, to make the children understand why you must discipline them. At the same time, you must understand the capacity of each child. If he or she is too young and cannot understand your explanation, you have to simply say "no".

It needs a certain maturity to understand things. A child cannot understand everything. You have to understand your child.

A little toddler might want to play with a sharp knife. You can't explain its dangers clearly the way you can with an older child. In such a case, you simply



ay, "No. Sorry. You should just accept Mama's (or Papa's) word. Mama loves you. She will never do anything to hurt you. Mama said this is not good for you, that's all. Do you love me?"

"Yes, Mama. I love you."

"Do you know that I love you?"

"Yes, Mama."

"Then trust me. If it is good for you, I will give it to you certainly. I would give you my life. So you should know that I only say 'no' to take care of you."

Take the time to create that confidence.

QUESTION: God blessed me with wonderful loving family. My feeling for them is so great that the thought of anything happening to them terrifies me. How can I deal with loving too much?

RI GURUDEV: God blessed you with a wonderful family. Good. If you really mean that, and if you understand what you have written, you won't worry about it. God blessed you. You didn't

create this family. God did that and then blessed you. He gave that family to you; He will leave them with you as long as He wants. When He thinks you don't need them anymore, He will take that family back.

If you say, "God blessed me, but I am worried," you don't really mean what you say. It's all in His hands; He will watch over all of you. He thought you were capable and clever, that you would take good care of these people for Him. He appointed you as caretaker.

It's God's family, God's children. In a way, you are like a nanny hired by Him. He hires you; He fires you. When they must learn other lessons without the care of the nanny, He will dismiss you from that job. This doesn't mean that you shouldn't love the children and care for them wholeheartedly. Frequently you see a nanny loving the children as much as the parents do.

As long as the children are in the care of that nanny, she cares for them, disciplines them, hugs and kisses them. She treats

them as if they were her own. AS IF they were her own. All the time she knows to whom they really belong.

That should be your attitude with the family God gives you. Nothing belongs to us; it all belongs to God. You are His custodians, caretakers of the house and family. When He desires to take them away, He'll take them. He has His own reasons. He doesn't do it to hurt you, but to make them grow.

God might say, "The child was here in your care all this time. Now he has to be transplanted into a different place." In a nursery, there is a plant. The planter or cultivator comes all of a sudden, plucks it out and takes it somewhere to plant it in another garden. Should the nursery feel bad about that? No. The gardener knows, "It won't grow here anymore; in the new spot it will grow beautifully."

A child was given to you. You take care of that child for a number of years until that child is grown. One day the child will say, "Mom, Dad, I don't need to stay here anymore. I'm grown up. Let me learn all by myself for a while. Even if I make mistakes, I want to continue learning for myself."

You might reply, "No, my child. How can you go? You are my baby!" Then there is trouble.

Instead, when that time comes you should have the attitude which allows you to say, "Okay. You've grown your wings. Go ahead. Fly. Any time you want to come back, come. The nest is open."

That should be the attitude of fathers and mothers toward

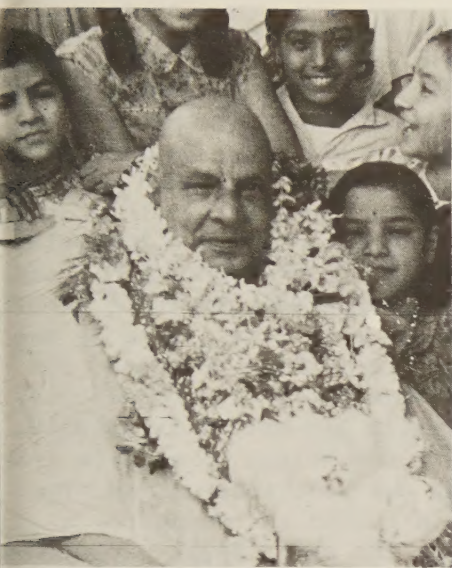
their children. If you try to keep them locked up, they will revolt. Feel that you have done your duty. As long as they needed your protection, you gave it. Now they don't need that anymore. Let them go. Renounce. You have many more things to do. Nothing will happen to them without God's will. Know that. Whatever happens to your family members happens because God wants it that way for their benefit. Ultimately, it's all for good.

Greatest Gift

The Tamil scriptures say that the best gift that children can give their parents is to excel them. The parents who have truly devoted children are fortunate. What other wealth could they want? According to the great sage Thiruvalluvar, the duty of the parent is to raise the children with such high standards that at any gathering the children are asked to take the foremost place where they can pass on their beautiful thoughts to others.

In return, children have the duty to bring admiration to their parents. People should say, "What great prayer and penance the parents must have performed to raise a child like this."

It is not easy to raise a child. A couple should consider very carefully all aspects of the responsibility before deciding to bring a child into the world. Once you make that decision, give the children right knowledge and a fine example. This is more important than all the material comforts. They need to know how to live a life of joy and peace. This teaching is the gift the parents should give



The Purpose of Education

Sri Swami Sivananda

wish that every student could reflect calmly and carefully and understand first what is the true meaning and the purpose of education. Without an understanding of this, blind pursuit of diplomas or degrees becomes a dry mockery, ending inevitably in disillusionment.

Education is not massing of information, nor is its purpose mere career hunting. It is a means of developing a fully integrated personality and enabling you to grow into the likeness of the ideal that you set before yourself. The student life is a precious period of inner culture, a period concerned with the vitally important task of laying the foundation of one's character and personality, upon which alone depends the making or the mar- ing of one's future life. This period is certainly not meant to be frittered away in wrong directions or in an irresponsible way.

All students must strive to develop, first of all, a selective discrimination to discern what is true, pure, noble,

worthy, abiding, and great; and detect the unworthy, the impure and the ignoble. Side by side, students should develop an intense aspiration for the abiding and worthy values of life and a strong determination to stick to them and unhesitatingly reject the petty and the inglorious.

Remember that education must teach not merely some means of earning livelihood, tenets of citizenship, and so on. It must make you moral and spiritual. True education must impart initiation into the life of noble aspiration, of sacred values. Remember that all studies are intended for the enlightenment of the mind and the illumination of the soul. They are not meant for vainglory, for external show.

Education should prepare one to face life with courage and fortitude, as a person of character. It should eradicate your gross nature and animal instincts and transform you into a noble soul. Education must concern itself with varied aspects of living, must give you a sense of duty, or responsibility, as an individual, as a member of your

family, of society, as a citizen of your nation and the world. It must give you a broad outlook, the capacity for balanced judgement, and a keen intellect.

The aim of education is to lift the student above the narrow grooves of bigotry, crookedness, hypocrisy, fanaticism and selfishness. A bigoted person is uneducated. A fanatical person has no education. Superstition is not education. The highest education is that which inculcates in you pure love, courage, sense of duty, balance of mind, devotion, tolerance, discrimination, dispassion, and knowledge of the Self.

Education must aim at forming a spiritual attitude toward life. Spirituality does not hinder material progress. It buttresses, in fact, material interests. The real advancement and well-being of every society and nation depend upon the right kind of educational basis.

If an educational system is to be morally effective, it must rest on a spiritual foundation. If this is assured, then science and technology will best serve the interests of mankind. Lopsided emphasis either on humanities or science alone will not serve the interests of the world. Science is not something separate from spirituality. Science alone cannot insure peace and harmony. Humanities alone cannot cure the ills of poverty or safeguard the freedom of the country. There should be a synthetic development of both.

The child's education begins from the day it sees the light of day. It can even be said that it begins in the mother's womb. Whatever habit of thought, action, and feeling is formed in a person's early days, lasts

throughout his life. A child's moral future is sown in his childhood, though he is likely to be influenced by good and bad contacts in his early youth.

If a child has received wholesome impressions in his early days, he is likely to be influenced by good contacts in youth. If the earliest growth of a child makes a good start, that is the most important step toward the consummation of the excellence of which his nature is capable. The surroundings of a child provide the best instruction. The child should be trained to rouse his keen, fresh perception to observe rightly, to record correctly, to infer justly and to press cogently.

Let the child, from his very school days, get into the habit of grouping, classifying and deducing things for himself, at first of course with the help of elders. The physical training of the child is a matter of great importance. A strong, pure, healthy body is necessary for the full expression of the developing soul within. The diet of the child should be wholesome. It should be adequately nourishing. It should not overburden or disorder his digestive system. If the health of the child is neglected, there is a doubtful chance of developing a high quality of intelligence and character, let alone physique.

Give the child a measure of freedom. Provide the child with the material which will best enable him to feel and experience his nascent aptitudes and faculties. Teach by example, not by command; you yourself fail to practice. Do not ridicule. Try to understand him. Kindness, affection and love are far more effective training children than threats and punishment. □

Discipline as Love

Reverend Lakshmi Levy

Now I don't know about you, but for many years I was confused about Sri Gurudev. I had been a stagestruck would-be actress for a time; and in addition to Gurudev's many qualities of a spiritual nature, I had also endowed him with being a celebrity. After all, who else but a star had such sparkle and charisma? Thus it was my stressful habit to strive to only show my "best" side to him, to never let him catch a glimpse of anything that seemed wrong.

Naturally when I had a child, though I knew Ananda to be capable of the full range of behavior from angelic through mischievous on over to downright tyrannical, I was anxious to keep all news of anything other than angelic behavior to myself.

Thus the stage was set for my inevitable fall. I'm sure it's been said somewhere that it's not usually the big things but rather the little things that trip us up, and this day was no exception to that adage.

Our son Ananda was one-and-a-half years old. He, my husband Brahman, and I accompanied

Sri Gurudev to Music Mountain Farm. It was a lovely fall day. We walked around the property and felt the nectar bliss of a day with our beloved Teacher.

We were walking through the leaves having a grand time when Ananda decided to start picking up small stones from the drive and reroute them skyward. Harmless play, especially when you consider his stature at the time. I made a quick assessment and decided, "No. This is not good. Gurudev will think he's violent or wild!" I told Ananda to stop. He continued. Gurudev whirled around. I was caught.

Gurudev questioned me closely as to what I'd said. As I explained, the full stupidity of my thought process struck me, and I felt the ground would have done me a big favor to swallow me up. None the less, Gurudev acted as if mine had been a perfectly natural request and turned to the perpetrator. "Ananda," Gurudev said. "The next time you throw a stone, I'm going to pick you up. Like this." He demonstrated, speaking gently. Ananda looked startled. I looked more startled. Disci-

pline a toddler by threatening to pick him up? This was a novel approach.

Sure enough, the rascal got another chubby fist full of stones. He looked at Gurudev. He looked at me. He dropped the stones. A lightening bolt could not have struck my mind more strongly.

What had happened? What I think happened was that Gurudev had taught me at least two valuable lessons in parenting and in life. First, filling the air with continuous, often senseless directions which you have no intention of backing up is not only noise pollution, but it's terribly confusing. Mean what you say. The job of clarity and reserving words as tools rests with the parent. The other side of the coin is the job of children (or disciples for that matter), and that's to learn to follow those directions no matter how nonsensical they may appear at first.

The second lesson was about follow-through. One of my drama teachers always said, "If you have a choice, make a passionate choice." (Sounds like a drama teacher!) Anyway, in this context I apply that to mean: If you're going to say something, make sure it's something worthy of going the whole route, because go

the whole route you must.

In order to maintain my follow-through principles, I've often had to risk appearing quite a fool; in fact, being quite a fool. But a few times of issuing thoroughly ridiculous directions, and then choking on their enforcement is a great teacher of economy and clarity.

Who says discipline has to be a dirty word? We all know that with regard to the Yoga practices, but when it comes to our children we sometimes fall back on old thinking.

Discipline as spoken by Sri Gurudev is a word of love, with purpose and direction.

I'm sure you noticed that, not incidentally, I got another knock that day -- about appearances, about having a "yogic" child in some limited, rather than the true, sense of the word. Gurudev wired my circuits. I saw that I had to build my relationship with Ananda on a solid foundation of clean, consistent lines so he would know I could be trusted. I would mean what I said always, not just sometimes.

The trust of a child for the parents, or one person for another, is a precious, fragile thing; and it grows through a thousand small deeds, as small as the tiniest driveway stone. □

CHILDREN INHERIT THE QUALITIES of the parents no less than their physical features. Environment does play an important part, but the original capital on which a child starts in life is inherited from its ancestors. I have also seen children successfully surmounting the effects of an evil inheritance. That is due to purity being an inherent attribute of the soul. If good children are taught together with bad ones and thrown into their company, they will lose nothing, provided the experiment is conducted under the watchful care of their parents and guardians.

- MAHATMA GANDHI

Be a Leader

Reverend Bhavani Metro

The 1981 holiday season was our first one in Buckingham, Virginia. We felt (and still feel) very blessed to be living here and participating in the activities associated with our beloved Guru and his teachings. Two of our children go to the Yoga-Ville Vidyalayam and the other three attend public school. For teenagers in any public school system today, there are many outside influences to be dealt with. Along with the many very fine teachers and experiences they may encounter, there are endless temptations and problems to overcome.

During this particular holiday season, another family was temporarily living with us as they got settled in Buckingham. Fortunately we had a big house because the combined families meant there were eight pre-teen and teenage children under one roof! In the light of their many questions about dealing with problems at school, we asked Sri Gurudev to join us for dinner and an advisory session. To our delight, he accepted the invitation.

After sharing the meal together, the children brought special projects, toys, drawings and treasures to show Gurudev. He gave each of them a gift. Then it was time for questions.

We were all sitting on the floor at his feet, our stomachs full, content, very peaceful and joyful just to be with him. He was sitting like our very special "Papa" in the family rocking chair.

"Ah, so do you have any questions for me?"

"Please, Gurudev, would you give us some advice as parents and children going through the particularly painful and difficult teenage years?"

His face showed such gentleness and compassion. "I am so sad for the young ones. They are going through such a hard time, harder than ever before. There are so many temptations. So many. The sweet ones after a few months in public schools can be corrupted. That doesn't mean such corruption is inevitable or that there are not any good influences. Certainly there is good in those schools too, but simply

everything is available to distract the young people. Our Vidyalayam provides the right environment for healthy growth. Unfortunately, we don't yet have the facilities for the teenagers.

"You teenagers," he went on, "should stand up for your beliefs. Stand up for what you know is right."

"But, Gurudev, if we don't go along with what everyone else does, we're alone and without friends."

"That may be," he replied. "But even so, it is better to have no friends or one good friend than to have many so-called 'friends' that may even cost you your life -- physical as well as spiritual. It is difficult to be a leader rather than a follower. Help some of your classmates learn by your example. Don't think you need to convince them of anything; just set a good example. Be strong. Take your strength from your home and go out into the world. Let your home be the refuge of your strength."

The room was silent. One child nodded, another wiped a tear from her cheek. All were engrossed in what he had to say.

Gurudev went on. "Be careful of all your actions. You are not an entity in yourself. Your actions reflect on your family and friends. Consider the effect your actions may have on others. Follow the advice of your parents."

He told the story of a family of devotees who went through a crisis. Their 16-year-old daughter wanted to go to California to live with her boyfriend. The parents didn't want her to go and asked Gurudev to speak with her. He asked her

about her plans and asked how she planned to pay for this trip. Her parents had said they would pay for the trip if Gurudev agreed. He advised the parents not to pay the bill for something of which they did not approve. He told the daughter she should probably quit school, go out and get a job, and earn the money to support her decision. After a short time, she saw the folly of her quick decision to leave before she was truly ready.

"So," he continued, "your parents feed and clothe you, provide a roof over your head, and give you advice. If the time comes when you feel unable to respect their advice then you must also give up the food, shelter, and clothing they provide. You will have to provide it yourself. So follow their good counsel."

Gurudev answered many questions about specific problems. There was so much for all of us - parents as well as children - to absorb. So much truth to hold onto. As Gurudev walked toward the door to leave, he put his arm around the shoulders of Sharada, our 16-year-old daughter. "Be strong," he reminded her. "Be courageous. If things get too tough, if you're having a hard time, just think of me. Say my name, and I'll be there to give you all the strength you need."

What a message to all teenagers in this troubled world, to have the grace of the Guru - the spiritual teacher - on their side by the whisper of his name. It's a message for everyone really. What an enlightening night that was for us. I hope that by sharing it with you it proves even more helpful and strengthening. □

Sri Swami Venkatesananda

H. Sri Swami Venkatesanandaji Maharaj attained Mahasamadhi (leaving the body) on 2 December, 1982 in Johannesburg, South Africa.

Born in Dhanur Rasi, Meenagangam on the 2nd of January, 1922, Sri Swami Venkatesanandaji became a pillar of the Divine Life Society. He served for years as personal secretary and book editor for H.H. Sri Swami Sivanandaji Maharaj. He was the chief person responsible for editing all of Swami Sivanandaji's words and wrote the inspiring biography of the great "Sage of the Himalayas."

Sri Gurudev always spoke highly and fondly of his beloved brother monk, Swami Venkatesanandaji. Venkatesanandaji's entire family had been close to Gurudev. As recently as a week before Venkatesanandaji's Mahasamadhi, Gurudev had visited his Ashram in Perth, Australia. There they spoke together by phone when Venkatesanandaji called to be sure that Gurudev was in good health and being well taken care of, as indeed he was!

After the phone call, Swami Venkatesanandaji's devotees gathered around to listen to Gurudev's glowing testimonies about their dear teacher: "He is a wonderful and saintly person. It is due to his great efforts that we have so many of Master Sivanandaji's words in print. Venkatesanandaji worked tirelessly, day and night. He never traveled without a typewriter."

Sri Gurudev spoke of their time together at the Rishikesh Ashram: "Usually food was sent to his room as he always worked nonstop. But occasionally he would come into the kitchen when I would be picking up my own dinner. No sooner would he glance at what I would be eating than he would playfully snatch it away from me and begin eating it himself. That is the close relationship we shared."

Venkatesanandaji wrote many enlightening books, pamphlets, and articles for magazines all over the globe. A delightful speaker, his darshan was always in demand whenever he traveled. He joined Sri Gurudev for several conferences over the years. He was the director of the Divine Life Society and Ashrams in Mauritius, South Africa and Australia.

Sri Gurudev has said that we are all indebted to Sri Swami Venkatesanandaji for the unmatched service he rendered in the name of Master Sivanandaji.

It seems a glowing memorial that just before he left, Venkatesanandaji had completed the special volume to be published for the 100th Birthday Anniversary of Sri Swami Sivanandaji in 1987.

A great light has left this world and yet remains to shine ever brightly. Sri Swami Satchidanandaji, the Integral Yoga Institutes, and Satchidananda Ashrams join in prayer for the comfort and continued guidance of the devotees. □

- Sr. Devi

The Soul's Perennial Song

Sri Swami
Venkatesananda



The Blessed Lord said: Thou hast grieved for those that should not be grieved for. . . The wise grieve neither for the living nor for the dead.

This is the key-note of the Bhagavad Gita: Grieve not. This verse can be used as a mantram or a talisman. When worry knocks at the door, when grief threatens to overwhelm us, we should visualize Sri Krishna standing in front of us and telling us: "You are grieving or worrying unnecessarily."

When we are consumed with remorse over the dead past and with sorrow concerning the unborn future, let us remember his words: "You are worrying without need." When a person dies, the body is cremated. Otherwise, it would decompose and stink. When an event is past, do not keep it and cherish it in your mind. Cremate it and forget it; else, it will decompose in the mind and stink. Do not worry about the future, for tomorrow will bring its own problem and the problem will have its own solu-

tion, as yesterday's and today's problems have had.

Many only talk like wise men. How very different is their action from their words! To harmonize thought, word, and deed is the first principle of Yoga.

The truly wise will not grieve for "the dead, nor for those whose life-breath has not yet ceased" knowing that all created things are subject to change and dissolution.

This is a distinction between thinking and worrying. Thinking is essential. Worrying is unnecessary; it actually prevents thinking.

The grief is only for one who identifies his Self with the changing body. The Self -- which is the "I am" within us -- is immortal and eternal. The individual soul is like the immortal cell in the Eternal Body of the Infinite Lord. It is undying.

The changes we call childhood, youth, and old age do not affect the "I." Even so the change called "death" does not affect it. The "I" does not really die; it passes on to another body.

The realization of this im-

mortal nature of the soul will liberate us from grief and delusion in regard to birth and death. We must always realize our nature. It is inevitable therefore that we should seek to realize God, our substratum. If you hold me down in a lake, I struggle to come up because I am Life and I struggle to release myself from death. Even the eventual natural death is only release from a dying body. Even so, throughout our life, we are endeavouring to overcome this prison-house of finitude and to realize that "I am that Infinite Self."

When the hairs turn grey, be happy you have hairs. When the hairs fall out, be happy you have the head. When death threatens you, be happy your Soul is Immortal. There is no death for the Soul. Childhood, youth, and old-age are commas; whereas the phenomenon of "death" is a semi-colon of the Soul's Perennial Song.

The Reality or God alone exists. The Reality can only be one. If there were two, they would both need a common substratum or ground. The One Infinite is Eternal, too. Nothing can exist apart from it.

Then, what is this world? It is like the appearance of a snake in what is really a rope, of a second moon when one suffers from diplopia, of a mirage. When did the snake die? When did the second moon set? When did the water of the mirage evaporate? They never existed. They were but illusory phenomena.

Life itself is a long dream. We are unable to realize the illusoriness of the external objects because we are still dreaming. We resist the awakening influence, like the dream-

er of a pleasant dream, and pull the blanket of ignorance over our face.

When it is said, "The world is unreal," it is not suggested that we are seeing the world where nothing exists. We only mean to say that there is wrong perception. Something exists (the Self or God) and we see it as something else (world).

The Jivanmukta (liberated living being) is aware of both the Reality and the fact that to the unenlightened the world's appearance is real. Hence, he is never deluded; even as we see the shadow come into being, grow and vanish but are not deceived by it.

Every being is pervaded by God, inside and outside. A block of ice submerged in water has water on all sides, but itself is water too, though in solid form.

That all-pervading God is indestructible, and faith in the all-pervading Reality gives us a wonderful sense of security, whereas identification with the passing phantom of worldly illusion gives rise to insecurity and grief. The servant may be healthier and stronger than his master, but there is always a lurking sense of insecurity in him because he does not know when his dismissal will come. Reliance on "solid" matter generates insecurity; whereas reliance on subtle and invisible God confers security on us. Matter changes; the Spirit is unchanging.

Life becomes meaningful and all activities are purposeful only on the basis of faith in the enduring Reality. All scriptures proclaim the Truth that God pervades all inside and outside. In short, God alone exists, naught else. □

-from The Song of God

God and Dog

by Sri Gurudev

Once there was a man who prayed to God every day in this way: "Oh God, I really want You to come in person to have a nice sumptuous lunch with me."

Because he was always nagging in this way, God appeared one day and said, "Okay, I'll come."

"God, I'm so happy. When can You come? You must give me some time to prepare everything."

"Okay. I'll come Friday."

Before He left, the man asked, "May I invite my friends?"

"Sure," God said. Then He disappeared.

The man was so excited. He invited everybody he could think of, saying, "God Himself is coming to my house for dinner!" Very early he started preparing all kinds of delicious dishes.

Friday at noon a huge, specially decorated dining table was set up. Everybody was there. There was a huge garland of fragrant flowers and rosewater to wash God's feet when He arrived.

The man knew that God is always punctual so when the clock started chiming twelve, he said "Hmmm. What happened? God would not disappoint me. He can't be late. Human beings can be late but not God."

He was puzzled but decided to wait another half-hour as a courtesy. Still God didn't appear. The guests began sneering "You fool! You said God was coming. We had doubts. Why on earth would God come and eat with you? Let's go!"

The man cried, "No. Please wait just a few moments." He stepped into the dining room to check everything. To his dismay a huge black dog was right on the dining table, ravenously eating everything in sight.

"Oh no!" cried the man. "God knew that this dog had come to defile the food. That's why He didn't want to eat it." He grabbed a big club and started beating the dog furiously. The dog cried and ran away.

"Well, what can I do now," the man asked his guests. "Now neither God nor you can eat the food because it was polluted

by a dog. I know that's why God didn't come."

Slowly everyone left. Their most felt so bad that he went into his shrine room and started praying.

After some time he heard a little moaning sound. He opened his eyes and saw God there before him. But God was all covered with bandages and slings. Bruises and abrasions blotched His face.

"Oh dear! What happened?" asked the man. "You must have gotten in a terrible accident."

"It was no accident," said God, "It was you."

"Why do You blame me?"

"Because I came punctually at noon and started eating all the delicious food. Then you came and beat me. You clubbed me and broke my bones."

"But You didn't come!"

"Are you sure nobody was

eating your food?"

"Well, yes, there was a horrible big black dog. He was right up on the table devouring everything. I beat him and chased him away. I was sure You didn't come because You knew about the dog."

"Who was that dog then if not Me? I wanted to really enjoy your food. Who better to appreciate food and eat plenty of it but a dog? So I decided to come in the form of a dog."

The man fell on the floor and begged God for forgiveness.

See? Everything is God. Don't look for God only in heaven or on the altar. He is in everything. You can find Him in many forms all around you. Serve your animals. Serve your brothers and sisters. Serve your parents, your friends. Serve the sick, the poor, the needy. See God in all creation. □

How to Be a Good Parent

Ambha Lessard, age 4

The first thing a good parent should do is to be good so their children will copy them. Parents should never fight because it teaches the children fighting and it makes them feel bad. The parents' job is to stop the children from doing bad things. When the parents see the children doing something bad they should scold them. Sometimes they have to make the children go to their room or sometimes they might have to spank them. If the parents don't teach the children the right things, no one will; and the children won't be happy. Children should do what their Mom and Dad say every time they say something. □

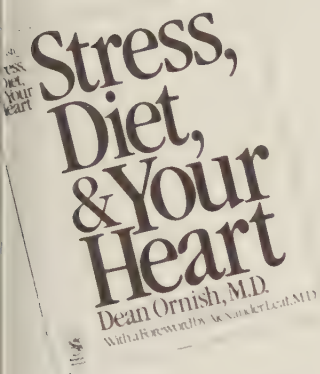
It's All Fun!

Thirty-four terms used in Yogic studies are hidden in this maze of letters, waiting for you to discover and circle them. They may be vertical, horizontal, or diagonal. They're always in a straight line; letters are never skipped. Words may overlap, and letters may be used more than once. Not all the letters are used for words. A few of the words appear more than once in the maze. Some words are Sanskrit; others are English. The clues do not indicate where the word is located. We've given you an example by circling the answer to #1. Answers will appear in our next issue. (For extra help, check the Glossary in "Integral Yoga: the Yoga Sutras of Patanjali" translation and commentary by Sri Gurudev.)

A I M S K D G L O V E G U A T
H S Q U A U O V I R T U E M Y
I A U T N T D Y U G A R N R Q
M G P R A Y B J O Y H U U I U
S E E A A S L L I G H T G T W
A S A T C H I D A N A N D A H
T A C S H K S E V A X A U M E
A T E O A Z S V Z S E E R T A
P T Z U K N X A G O D O G U L
A V A L R M A N T R A M A E T
S A W T A H A T H A F A I T H

CLUES

1. Steady, comfortable pose.
2. Non-injury.
3. Direction; goal.
4. Accepting pain as purification.
5. Wise one..
6. Purity; balanced state.
7. _____ Twam _____.
8. Demon.
9. "The ultimate quest of the entire world is _____."
10. Truth.
11. Aphorism; thread.
12. It changes bodies as if changing clothes.
13. Dharma.
14. Various paths see Him in various ways.
15. In its true form: giving and asking nothing in return.
16. Goodness.
17. Division of time.
18. "May the whole world be filled with Peace and _____."
19. Truth, Knowledge, Bliss.
20. Service.
21. _____ Of Truth Universal Shrine
22. The basic mantram.
23. Visionary.
24. Sound formula for meditation
25. _____ Yoga - physical practice
26. Belief.
27. Ananda.
28. The one who removes darkness
29. Nectar.
30. It's your birthright!
31. Sat.
32. Sometimes symbolizes ego.
33. Petition God.
34. Union. □



Good Health Is Not Boring

Dean Ornish, MD

*from Stress, Diet, and Your Heart by Dr. Ornish
being published this month by Holt, Rinehart, and Winston*

This book describes a new program for treating and helping to prevent coronary heart disease. What distinguishes this program from others is that it has been tested in a controlled, scientific study and appears to produce improvements in the heart's function - without additional drugs or surgery.

The program is based on ancient stress management techniques and dietary changes. In an era of technological medicine, when the complex, expensive and new are revered, it may seem odd that simple, inexpensive approaches that were first recorded thousands of years ago can be beneficial in treating coronary heart disease and relieving suffering. Yet they seem to be.

Along with my teachers and colleagues, we applied this program in treating patients who had advanced coronary heart disease. We measured the effects to see whether or not the patients improved. They did - and much more quickly than we expected.

We demonstrated for the first

time in 1977, and more conclusively in 1980, that these patients experienced remarkable physical and emotional benefits in just a few weeks. Most participants reported a marked reduction in frequency and severity of angina pectoris (chest pain or discomfort due to heart disease); many became virtually pain-free for the first time in years. A follow-up survey revealed that these reductions in chest pain remained at this low level after six months. In many patients, backaches, headaches, and other chronic pains also decreased. Many reported an increased sense of general well-being and a renewed feeling of being in control of their lives. Many of those who wished to resume full-time work have been able to do so, even if they were severely disabled before beginning the program.

These changes were the most gratifying. However, the objective improvements were the most convincing and scientifically meaningful. We documented that most of our patients not only felt better, in many ways

they were better.

We randomly divided a group of forty-six patients who had documented coronary heart disease into two groups: one group received the program for twenty-five days and the other did not. We tested both groups before and after the program, using advanced non-invasive instrumentation for evaluating cardiovascular function. Nuclear cardiology tests allowed us to indirectly visualize the heart beating and to calculate how well it was working.

Surprisingly, the heart's performance appears to have improved significantly in most of the patients who received the program. Also, we observed marked increases in exercise capability and significant reductions in blood pressure, weight, plasma cholesterol, and responsiveness to emotional stress. These changes occurred despite reductions in cardiac and antihypertensive medications in many of the participants. In contrast, the control group (which did not receive the program) did not improve.

The implications of these results are important. Coronary heart disease is not a small problem in this country. At least 40 million Americans are now suffering from heart and blood vessel diseases, including coronary heart disease, stroke, and hypertension. More than 600,000 Americans die each year of heart disease - almost one-half of all reported deaths, or almost as much as all other illnesses combined. Nearly one-quarter of fatal heart attack victims are below age sixty-five. Over 52 million workdays are lost each

year to cardiovascular disease. Of course, these figures do not reflect the inestimable human suffering that cardiovascular disease brings to millions of people each year.

Of all the heart and blood vessel diseases, the vast majority (88 percent) are in the category known as coronary heart disease, in which the heart does not receive enough blood flow to maintain itself and becomes starved for oxygen. If the oxygen deprivation is for a brief time, then angina pectoris results: a sensation of tightness, choking, pressure, squeezing, or pain in the chest. If the reduction in blood flow is prolonged - more than a few minutes - then part of the heart may die: a heart attack. If a small part of the heart dies, then the dead portion becomes scar tissue and the person may continue to live. If it is a large area, or if it occurs in an important location of the heart, then the person may die.

What causes the reduction in blood flow to the heart? For the past fifty years or so, most physicians believed that it was almost entirely the result of a slow buildup of cholesterol and other deposits - like rust in a pipe - clogging the coronary arteries that supply the heart with blood. In recent years, however, it has been learned that the causes are not so simple. Other mechanisms besides fixed blockages in the coronary arteries can reduce blood flow to the heart. These include the roles of coronary artery spasm and platelet clumping, and they are described in detail in Chapter 4 of this book.

These mechanisms seem to be extremely sensitive to the effects of emotional stress and diet. Both the typical American diet and emotional stress, as well as cigarette smoking, may independently activate each of these mechanisms of coronary heart disease.

Coronary heart disease is usually treated with cardiac drugs and coronary bypass surgery. While these can benefit patients, alone they are insufficient in their approach.

For example, propranolol (Inderal), one of the most widely prescribed drugs, reduces the heart's need for oxygen by reducing its ability to pump blood. In doing so, it also may reduce the heart's ability to respond to exercise. In some patients, it can worsen lung disease and may cause heart failure, fatigue, depression, and impotence. It does nothing to increase the flow of the blood and oxygen to the heart; it simply reduces the heart's consumption of oxygen by causing it to beat less vigorously.

In coronary bypass surgery, a vein is removed from the patient's leg and spliced to a coronary artery to provide a detour for blood around a blocked artery. Although coronary bypass surgery can thereby increase blood flow to the heart, it does so only by literally bypassing the problem and does nothing about the underlying causes of the disease.

The physical trauma and expense of coronary bypass surgery are considerable - and recent studies, including those by Dr. Richard S. Blacher of the Tufts-New England Medical Center, indicate that as many

as one-third of heart surgery patients experience at least short-term postoperative emotional trauma. They often become delirious and have disturbing dreams and hallucinations, and a few may suffer enough anxiety and depression to contemplate suicide.

Many doctors are aware that emotional stress and a diet high in fat and cholesterol can lead to coronary heart disease via coronary artery spasm, platelet clumping, and other mechanisms. But most physicians believe, "There is not much you can do to reduce emotional stress, and you can't motivate patients to change their diet, at least not for long."

So, the majority of doctors prescribe drugs to reduce anxiety (Valium, Librium), drugs to lower cholesterol (clofibrate, cholestyramine), drugs to reduce platelet clumping (aspirin, Persantine), and newer drugs to reduce coronary artery spasm (nifedipine, verapamil). Rather than asking patients to decrease the intake of dietary cholesterol, a few surgeons even perform intestinal bypass surgery (cutting one end of the intestine where the cholesterol is absorbed and splicing it to a different part) to lower the amount of cholesterol in the blood.

Well, why not? What is wrong with drugs and surgery for treating coronary heart disease? Even if people could be motivated to reduce stress or change their diets, isn't it easier and quicker just to give them pills and operations?

There is nothing wrong with drugs and surgery per se. They can be lifesaving. When I am

treating patients in the hospital, I prescribe drugs almost every day. And there are some patients with very severe or unstable coronary heart disease who may benefit from coronary artery bypass surgery. I am not suggesting that doctors should stop prescribing drugs nor that patients should stop taking them and avoid all surgical procedures.

The choice is not between technological medicine and the more ancient approaches described in this book. We need both - and the wisdom to know when each is appropriate. All of the elements in this program are compatible with the conventional medical and surgical therapies for treating coronary heart disease.

The debate regarding whether or not coronary bypass surgery prolongs life usually misses the point: compared to what? Studies which suggest that bypass surgery may prolong life compare these patients to those receiving only drugs, not those who have made major changes in their lifestyle and diet. The alternative to surgery is not just medical treatments; it includes the dietary changes and stress management techniques described in this book. The same is true for propranolol (Inderal), which has been shown in recent studies to substantially reduce the number of deaths following a heart attack. We need to stop thinking in either/or terms and use everything that is beneficial - including drugs and surgery when needed.

The point is simply this: by treating what appear to be the underlying causes of coronary heart disease using the program

prescribed in this book, the progression of the disease may be modified and the need for drugs and surgery may be reduced. And for those who have bypass surgery, the program may help keep the bypass grafts from clogging up. (Regression of fixed blockages in coronary arteries has been shown to occur in animals. A few preliminary studies suggest that this may be possible in humans, but much more evidence is needed.)

Problems arise because drugs and surgery are all too often given as substitutes for understanding and changing what I believe are the primary underlying causes of coronary heart disease: harmful responses to emotional stresses, a high-fat high-cholesterol diet primarily based on animal products, and cigarette smoking.

Because these underlying causes are not often addressed, it is usually necessary to keep most heart patients on cardiac medications for the rest of their lives, often in ever-increasing dosages. Despite this, in most people the natural history of coronary heart disease (perhaps "unnatural history" would be more accurate) finally becomes progressively worse. The disease slowly and inexorably progresses in most patients. Neither cardiac drugs nor coronary bypass surgery do anything to slow this progression of the underlying disease. The following patient's story is typical of many:

"After my catheterization, the doctor told me that I had a 50 percent blockage of one of my coronary arteries. He said that the 'normal' buildup of plaque was about ten percent a year, so I wanted to do another catheterization."

on in a year or two to take another look - and that in all probability I'd have to have a pass. He didn't tell me anything about changing my diet or how to react to stress in a healthier way."

Most medical interventions occur after the fact, when a person already has become sick. Medical technology is usually annealed into treating, rather than preventing, coronary heart disease. Unfortunately, in subtle and not so subtle ways, medical students and residents often are taught that patients must not become "interesting" until after they have developed disease.

With only drugs and surgery, the best we can hope for is symptomatic relief, a truce, forestalling of further disease and death. Following coronary bypass surgery, the blockages in the coronary arteries tend to become progressively worse, and even the bypass grafts can become clogged, often requiring additional surgery.

The noted cardiologist Dr. Henry McIntosh wrote in an article surveying the last ten years of bypass surgery, "Because bypass surgery does not reverse the basic pathologic process of atherosclerotic occlusive disease, it represents at best a new lease on life which is temporary. The procedure is palliative rather than curative or preventive." Dr. Denis Burkitt, an eminent British surgeon, often ends his lectures by showing a cartoon of a group of doctors feverishly mopping up a flooded floor (using the most advanced techniques and equipment) rather than simply turning off the faucet in the overflowing sink.

Mopping the floor can be quite expensive. Health care costs have risen far out of proportion to the rate of inflation, from an annual total of about \$12 billion in 1950 to a stratospheric \$200 billion in 1981, and there is no end in sight.

In 1980 alone, heart disease patients paid more than \$50 billion in related medical costs. Coronary arteriography testing costs the nation about \$500 million annually. The price of each coronary bypass operation is at least \$15,000 to \$20,000, and from 1975 to 1980 more than 540,000 were performed. In 1980, the annual cost of coronary bypass surgery in just the United States was over \$2 billion, and some analysts have predicted on the basis of present trends that within twenty years the operation could be a \$100 billion per year industry.

Efforts to contain health care costs in this area have been largely ineffective because they do not address the more fundamental problem: Is there a better way to treat coronary heart disease? Health care delivery (perhaps "disease care delivery" would be more accurate) soon will become the largest industry in the country.

Our program takes a different approach. It does not "deliver" coronary health care - it helps you to begin healing yourself. It is inexpensive, requires no special equipment or advanced technology, and is without trauma or dangerous side effects. In these respects, it is the opposite of many current medical practices. It is based on the premise that removing what seem to be the causes of coronary heart disease - turn-

ing off the faucet - is a better approach than just treating the disease.

Our bodies and minds are capable of reversing much of the damage we inflict on them if given a chance to do so - and more quickly than we had believed possible in the past. Unfortunately, we seldom give ourselves this chance. Three times a day (or more), when we eat, we continue to (literally) fuel the problem; likewise, stress seems to be a constant in our lives. This program can provide you with the chance to begin healing yourself.

Of course, a lifetime of abuse cannot be completely reversed overnight - but you will be surprised at how quickly you may notice improvements. If you do not yet have coronary heart disease, this program will likely reduce your risk of developing it. (Other types of heart disease - valvular disease, cardiomyopathy, or congenital defects - are unlikely to improve from this program.)

As with all research, our study has its limitations. We are not able to separate the relative contribution of each part of the program. Taken as a whole, it works very well, but it may be that some parts are more important than others. Since each person is a unique individual, it is likely that the contribution of each mechanism causing heart disease varies from person to person; therefore, some people may respond to different aspects of the program more than others. Also, our objective findings need to be reproduced by other investigators and on

a larger scale before they can be considered definitive, but it will be years before this is completed. In the meantime, we all need to eat and to cope with stress.

There is a large body of related scientific research evidence that supports our conclusions. In fact, the evidence is so overwhelming that a leading researcher in this field, Jeremiah Stamler, M.D., wrote recently in "Circulation," a cardiology journal, "Given the vast body of consistent information from many research methodologies on the relationship between lifestyle and atherosclerotic (coronary heart) disease, it is inappropriate to use the term hypothesis in speaking about this general area of knowledge A hypothesis is a conjecture (It is) a theory, a more or less verified or established fact or phenomenon."

For example, in 1982 Dr. I. Hjermann and his colleagues reported the results of a study of twelve hundred men forty to forty-nine years of age who were at high risk of developing coronary heart disease. After five years, they demonstrated that reducing cigarette smoking, and the amount of animal products in the diet produced a 47 percent lower rate of heart attacks and sudden cardiac death than in a comparable group of men who served as controls.

If there is so much evidence, then why do most doctors still treat patients who have coronary heart disease primarily with drugs and surgery, and why is so little emphasis placed on lifestyle modification?

Dr. Alexander Leaf, Profess

of Medicine and Preventive
medicine at Harvard Medical
School, summarized it well
when he stated: "Our pro-
fession, through a chain of
events in the past thirty
years, has slipped into a
posture of responding to human
disease with pills or surgery.
These responses to patients'
complaints seem to be emotional-
ly satisfying and fiscally re-
munerative, so why change?
There are many factors which
understandably cause conserva-
tism among physicians."

In a real sense, we have
exchanged the power to manipu-
late the world through tech-
nology for the understanding
of what it means to be a part
of the world rather than apart
from it. By developing a per-
spective that accumulates more
and more information about less
and less, we have gained a
tremendous amount of power.
That we have lost in the pro-
cess is the process - the
loss of the interdependence
and balance of our world, and in
particular, of our bodies and
minds.

This is especially true in
cardiology, where for the last
two hundred years scientists
and physicians have focused so
intently on the heart itself
that they tended to ignore the
fact that it was connected to
the brain. With our modern
instruments we can scrutinize
the coronary arteries in a
living heart, we can examine
recesses of the heart magnified
million times or more, and
we can monitor the heart's
electrophysiology, but we have
no tools for viewing what goes
on inside the mind, even though
ultimately this may be far more
important. Until just a few

years ago, the investigation of
the interaction between mind
and body was viewed as unscien-
tific, "soft," or even meta-
physical, not really worthy of
scientific study since it can-
not be measured and quantified.

But this limited perspective
is changing. As Dr. Bernard
Lown, a renowned cardiologist,
wrote in an article on sudden
cardiac death: "To date, re-
search has been focused ex-
clusively on the heart as the
seat of deranged function. In
fact, the focus should be shift-
ed from the heart as target to
the brain as trigger.... The
therapeutic implications are
profound."

Also, there is a human
tendency - accentuated in indus-
trialized societies like ours -
not to value something unless
it is new or expensive. After
a while, that which is inex-
pensive and ancient tends to be
forgotten (unless it is redis-
covered and given a new name or
new packaging).

Likewise, most medical stu-
dents quickly absorb the myth-
ology that it is more emotion-
ally rewarding to do things to
patients than to teach them
what they can do to help them-
selves. Behind the white
jacket and the reserved clinical
façade, many of us physicians
want to be the knight on the
white horse who saves his pa-
tients from death and disease.
Patients expect the doctor to
do something. So there is a
subtle but real bias against
approaches that lessen the
patient's dependence upon the
doctor and his procedures.
Also, powerful economic
pressures can unwittingly bias
physicians. After all, it is
only human to be more enthusi-

astic about studying and implementing a procedure that generates \$2 billion annually than one that costs very little.

Many physicians believe that they are truly helping their patients even though they are often unwittingly fostering a sense of dependence on themselves. Yet prolonged dependence often leads to weakness and can make patients feel that they are helpless victims of disease. Ironically, this weakness can foster disease in a vicious cycle.

Both doctors and patients tend to view pain as an enemy to be vanquished rather than as a message that something is wrong and needs to be corrected. According to legend, the ancient Romans killed any messengers who brought bad news. We have a tendency to respond to pain the same way - which is somewhat like clipping the wires to a ringing fire alarm rather than putting out the fire. Both patients and physicians have been conditioned to expect instant relief rather than to search for and address the underlying causes of the pain.

What makes technological medicine so appealing is that it often offers instant relief of pain. Nitroglycerin relieves most episodes of chest pain in just a few minutes. Most patients are pain-free following coronary bypass surgery. But because the underlying problems are not corrected, the coronary heart disease usually progresses and the pain tends to recur. Worse, this approach reinforces the erroneous belief that your health is something that a doctor or a pill can give you. (I have seen patients hold up their bottle of nitroglycerin and say, "My

health is inside this little bottle.")

Lasting well-being does not usually come from pills, or from anything external. This program does not give you any new external things - because in the long run that is not what you need to be healthy. Rather, it simply helps you to identify and remove whatever is keeping you from being healthier.

Although we tend to view ourselves as fundamentally lacking and never quite having enough, coronary heart disease is in many respects a illness of excess - too much the wrong foods, too many cigarettes, and too much anxiety and stress from viewing and reacting to the world in harmful ways. In this context, pain (whether physical or emotional) can be viewed as an aid in helping to identify whatever is contributing to the disease. The stress management techniques do not bring health; they simply aid in identifying and removing whatever is disturbing it, allowing us to experience an inner sense of well-being. Likewise, the diet does not provide any magical nutrient that will ward off heart disease because coronary heart disease is not caused by nutritional deficiency. Instead, it simply removes those parts of the diet that contribute to heart disease, giving the body a chance to heal itself.

The program also appears to be beneficial in treating adult-onset (Type II) diabetes mellitus. The work of other investigators, as well as our much more limited experience, suggests that many Type II diabetics who require insulin

ay reduce or even eliminate under a doctor's supervision, of course) the need for daily insulin injections, especially when patients lose weight. The pancreas can regulate the body's need for insulin much more closely than even new devices such as automatic insulin pumps. This is important not just because daily injections of insulin are painful, time consuming, and expensive. More important, the ravages of diabetes (diabetic retinopathy, neuropathy, kidney disease, and peripheral vascular disease) may be less likely to occur in patients whose blood sugar is well controlled without the need for insulin. Likewise, there is some evidence to suggest that a diet based on foods in Groups 1 and 2 may reduce the risk of developing certain types of cancers, especially cancer of the breast, colon, prostate, and uterus. However, since our research is limited to studying the effects of the program in treating coronary heart disease, this book will be primarily limited to this area.

Good health is not boring. In this book, you will see that the choice is not between living an exciting, productive life and dying young from a heart attack versus leading a boring, unrewarding life in a low-stress environment" and surviving to a ripe old age. But the misconception remains. Long ago, Mark Twain reportedly asked his physician, "Doc, if I live up wine, women and song, will I live longer?" The doctor replied, "No, but it will seem longer." (To which Twain replied, "In that case, I may live up singing....")

But what you gain from this

program is more than what you give up. Unlike many health programs, the goal is not to live longer or to lose weight - although this program may help you to do both. It is to enjoy life now, more free of pain and disease. The emphasis is not on what you have (or have not) done in the past, but what you can do for yourself in the present.

Responsibility is a word that has been much misused lately as a term of blame. As one patient remarked, "It was bad enough feeling sick - I did not want anyone telling me that I contributed to my illness."

But to feel responsible is not to feel blame or guilt - it is to feel more liberated and powerful. To the degree that we understand how we are responsible for our well-being - for better and for worse - then we are free to do something about it. Of course, this is not to say that we have responsibility and control over everything, but we do to a greater degree than we previously have thought possible. We have the power to change. This book shows you why - and how. □

Dr. Dean (Deenabhandu) Ornish is a senior disciple of Sri Gurudev. He is currently a Clinical Fellow in Medicine at Harvard Medical School and a resident on the Medical Services of the Massachusetts General Hospital in Boston. As acknowledged in the foreword to this book, Sri Gurudev has advised Dr. Ornish extensively in his work with heart patients. We are happy to see the publication of this excellent book. It may be ordered from Integral Yoga Publications (please see page 40).

UPCOMING EVENTS WITH SRI GURUDEV
FEBRUARY - JUNE, 1983

FEBRUARY

- | | | |
|---------|---|--------------------------------|
| 1 - 21 | Continuation of tour in Hong Kong, Malaysia,
Sri Lanka and India | |
| 24 - 28 | Seattle
WASHINGTON | "Unity in Diversity" Symposium |

MARCH

- | | | |
|-------|------------------------------|---|
| 1 - 2 | Victoria
BRITISH COLUMBIA | Public Lectures |
| 4 | San Francisco
CALIFORNIA | Public Lecture |
| 5 | San Francisco | LOTUS Fundraising Luncheon |
| 6 | Los Angeles
CALIFORNIA | "Swami and the Rabbi" Symposium
LOTUS Fundraising Dinner |
| 12 | Santa Barbara
CALIFORNIA | Public Lecture |
| 15 | Buckingham,
VIRGINIA | Return to Virginia Ashram |

APRIL

- | | | |
|----|-----------------------------|---------------------------------|
| 1 | Charlottesville
VIRGINIA | Public Lecture/University of VA |
| 15 | WASHINGTON,
D.C. | Public Lecture |
| 16 | " " " | LOTUS Fundraising Luncheon |

JUNE

- | | | |
|---------|----------------------------|--|
| 16 - 17 | Honesdale,
PENNSYLVANIA | 8th Annual International Con-
gress/ Himalayan International
Institute |
|---------|----------------------------|--|

Day-by-Day with Sri Gurudev



October - November 1982

NEW YORK/VIRGINIA: Great Heart

On the 1st of October Sri Gurudev flew to New York upon the invitation of the Bharatiya Vidya Bhavan, one of the foremost cultural institutions of India. This year marked the first anniversary of the Bhavan's first United States Center in New York City. Mr. C. Subramaniam, the former Finance Minister of India and a close friend of Sri Gurudev, presented Gurudev with the honor of being named "Patron" of the Bharatiya Vidya Bhavan. Mr. S. Ramakrishnan, the Executive Secretary of the Bhavan, asked Sri Gurudev to light the ghee lamp to open the day's activities. Mr. C.V. Narasimhan, former Under-secretary of the United Nations and longtime friend of Sri Gurudev, introduced him as a "great missionary in the United States and a man of great heart."

Gurudev then said a few words in praise of the Bhavan explaining that "Vidya dhanam" (the gift of wisdom) is the greatest gift that one can give to humanity. This is the noble role that the Bharatiya Vidya has been playing for the past 44 years."

Sri Gurudev joined the various activities organized in commemoration of the New York Bhavan's first anniversary. Joining him for a panel discussion at Columbia University were Sri Subramaniam and Professor John Kenneth Galbraith of Harvard University. The closing ceremonies included a lovely performance of Indian classical dances performed by three of the foremost Indian dancers. Sri Gurudev was asked to present each with a plaque given by the Bhavan in recognition of the contribution these artists had made to Indian cultur-

al activities. In the closing remarks, Sri Ramakrishnan addressed the gathering and informed everyone that Gurudev had offered so much land at Yogaville, Virginia for the Bhavan to have a residential school in the United States. Mr. Ramakrishnan expressed his gratitude on behalf of the Bhavan International saying, "Sri Swamiji has been so gracious and generous in his offer. In the shadow of the Ashram, I am sure the school will have the spiritual atmosphere and influence that is essential for learning."

The following week, Sri Gurudev and the Virginia Ashramites had the pleasure of a visit from Sri Subramaniam and Sri Ramakrishnan in Buckingham. Everyone enjoyed a wonderful satsang with these two distinguished educators as they told of their days working side-by-side with Mahatma Gandhi in the freedom movement. Then they talked of the school which is being planned for the Yogaville property. Children from all over the world would come to study and live there; children from the Yogaville community would be welcome to join them. As with the other Bhavans they direct all over the world, this one would have a very fine group of teachers, carefully chosen to meet the needs of these "World Citizens." There were many questions from the people gathered that evening, leading to the final enthusiastic question, "When will the Bhavan be ready here?" The answer: in two years. We're all looking forward to this new addition to the Ashram community.

Sri Gurudev gave a very important practical teaching when

one asked the special
sts if they would like some
Gurudev explained, "Eti-
te is to not make the per-
ask for something. Simply
e it and give them the op-
gh. I don't need it." An
ring is offered without ask-
If I ask you to give me
ething, it's not a gift."

The next evening the children
the Yogaville Vidyalayam pre-
ted a special program in hon-
of Sri Subramaniam and Sri
krishnan. They presented
ns they had written, stories
n the Mahabharata, poems by
ter Sivanandaji, and a reci-
ion of the Thirukural. As
ays, the sparkling wisdom and
et graciousness of the chil-
n was totally charming.

Sri Gurudev took our special
sts on a tour of the Ashram,
ifically the proposed site
the Bhavan. They met with
er members of the community
egin the definite action
getting the project started.
rything seemed well under way
the time they departed with
ns to return soon.

On the 30th of October, the
ual "Earth Mass" performed by
Paul Winter Consort at the
edral of Saint John the Di-
e took place. This year, on
invitation of the Very Rev-
nd James Morton, Dean of the
edral, and Paul Winter, Sri
udev attended the Mass in New
x City and gave a short sermon
the several thousand people
nered to witness this unique
nt.

"Beloved brothers and sisters,"
began. "I am extremely de-

lighted to be here in your midst
on an auspicious day such as this.
I take this occasion to express
my heartfelt thanks to Dean Mor-
ton and all the other Reverends
who have welcomed me here.

"Our Lord, the Father in hea-
ven, is certainly delighted to
see all His children gathered to-
gether in His name -- forgetting
superficial differences, experi-
encing our spiritual oneness.

"The Lord purposely made us
different. We all have different
tastes, temperaments, colors, and
so on. Yet the Spirit remains
the same. We are one. At the same
time we are many. We should re-
member this unity in diversity
and live as children of the one
universe. We should trust in the
will of God and know that He is
taking care of everything. We
should resign ourselves to that
Will and obey His law, instead
of projecting our egos which in-
terfere with His will. When we
follow His will, God will assure
us everlasting peace and joy.

"On this very auspicious day
concluding the 800th birthday
anniversary of St. Francis of
Assisi, let us experience His
traits in our own lives. Let
us live a life filled with car-
ing and sharing, loving and giv-
ing. Let us keep our hearts
pure. As Lord Jesus says in the
Beatitudes, 'Blessed are the
pure in heart, for they shall
see God.'

"Let us dedicate our lives,
renounce our limited selves.
In this way we will keep our
hearts pure and serene. May
the Lord bless us all to have
that peace and joy always."

-Sr. Devi Chaitanya

LOS ANGELES: Bit of Dust

route to Australia, Gurudev

blessed us with an overnight

stop in Los Angeles on the 23rd of October. Time was short and Gurudev as usual didn't waste a minute of it. After a refreshing sleep at Lakshmi Devi's home, he saw Tony Duquette's magnificent exhibit, "Our Lady, Queen of Angels," created especially for the City's 200th birthday celebration. The exhibit emphasized the universal aspect of the Cosmic Mother with her company of Angels, and was only a little less bright than Gurudev's face as he praised the evident care and creativity that went into its every part.

After lunch at Lakshmi's house, he proceeded, with hardly a pause, to Reverend Maithreya Cerrone's home, where about 60 devotees waited.

In the satsang there, the first thing Gurudev did was to praise the devotees. "I am just thinking how lucky I am. . . seeing all these shining faces." He told the story of how the Goddess Lakshmi, watching Lord Vishnu secretly, saw him peering into a tiny box night after night. Overcome by curiosity, Lakshmi beseeched the Lord to divulge the contents of the box. He allowed her to look inside. Puzzled, she exclaimed, "It is nothing but a bit of dust." "Ah," said Vishnu. "You are mistaken. It is a Holy Object. I took it from the footprint of my devotees. I would not call it dust. . . God loves devotion, not pomp, not show but sincere, unconditional, childlike devotion."

Gurudev gently fingered an exquisite mala to which Prema had attached a needlepointed lotus mehru, and went on to talk about how the guru helps the devotee to develop unconditional love.

The discourse then moved to the role of pain in life. "Pain in this life, if understood, will bring gain. . . when you begin to enjoy it, it's no longer pain. Pain comes when you don't want what you are getting. Sometimes it takes a long time to understand this. How many people are ready to accept pain joyfully? They may have the intellectual understanding of this point, but at the critical moment, they forget."

The satsang ended with a consideration of dharma (duty) and the value of choosing work appropriate to one's innate inclinations and abilities. His message seemed to be that we shouldn't try to be something that nature doesn't want us to be. "No job is superior or inferior. Everything is needed in this world. Even the littlest job is necessary." He made a special point of distinguishing between being "equal" and being the "same." "We are not the same, yet everything is equal in God's eyes." Certainly the divine love that flowed through the room was undifferentiating, universal, and abundant.

All too soon it was time for Gurudev to leave for the airport. By 9:00 pm, he was off again, to begin a tour of Australia.

-Rev. Saraswati Epstein

AUSTRALIA: World Crisis or Peace

From late September through the 22nd of October, Sri Gurudev

warmed the hearts and minds of all who were able to be at the

ginia Ashram. Each satsang with Sri Gurudev is a virtual treasure house; over the years his teachings seem deeper, richer, more filled with incentives for us to realize the Peace which is the true nature of each and every one.

On the 23rd of October, Gurudev paused for a moment before flying out of LOTUS International Air Strip in Buckingham. He admonished everyone to stay calm and gave some good advice to those who felt a cold coming on. Then he was off to Australia.

After Los Angeles, Sri Gurudev stopped in Honolulu where he was the guest of the Au family. Many of the Hawaiian devotees had the chance to visit with him at a sumptuous dinner hosted by Meera and Murali Manani.

It was actually the 27th of October when Gurudev arrived in Melbourne, Australia and was met by many Australian devotees. Krishna and Radha Koch, directors of Ontos Yogaville and the organizers of Gurudev's tour, met him at the airport and accompanied him throughout Australia. Radha videotaped all the programs he gave on the tour.

On the 29th, a press conference was held in Melbourne which gave all the media an opportunity to meet and interview Sri Gurudev. ABC-TV was among the networks who came filled with questions about his view on World Crisis or Peace, "the theme of his talks throughout Australia. Gurudev said, "I believe in 'Global Yoga' -- which is bringing all people together through yoga or union with one's true nature. Let peace begin with each of us being aware of that

nature in ourselves and in others. Then what is the need to fight?" Gurudev also coined the term "Yogic technology." He said that it is the Yogic technology which helps to gain the will to strengthen the mind to stay away from harmful practices.

One reporter posed the question: "Why do we keep facing a world crisis?" Gurudev answered, "It is through world crisis that the Nature is trying to educate us. We must learn the truth one way or another." The reporter was puzzled and asked, "Do you mean that a world crisis can have a good effect spiritually?" "Yes," Gurudev replied, "adversities are blessings in disguise. Suffering does not come to destroy you. You are put to hardship until you learn the lesson, and we are learning lessons all over the globe. There is a great awakening."

That evening a small, informal gathering was held at the home of Sita and Rama Ruberto. Gurudev spoke with them about the importance of a selfless approach to life. "When you are selfless," he explained, "you will never be unhappy. The sign of a pure heart is tranquillity and serenity of mind."

Joining Sri Gurudev for his tour of Australia was Mari Lyn Antle, mother of Bhagavan Antle. Bhagavan is one of the main people working to start an Integral Yoga Health Clinic in Buckingham. On the 30th of October, Mrs. Antle, Krishna, Radha, Radha's sister Rukmini, and Swami Nityananda of the Buckingham, Virginia Ashram all accompanied Gurudev on a visit to Mt. Dandenong. The group visited the Rain Forest Sanctuary that is filled with beautiful stone sculptures created by Mr. William Ricketts,

a very spiritual man who is nearly 80 years old and has devoted his life to capturing the aboriginal spirit in his sculpture. Sri Gurudev had visited Mr. Ricketts on his last journey to Australia, and this was a wonderful reunion between Gurudev and this "ever youthful Yogi" as he fondly calls this fine sculptor.

Mr. Ricketts asked Gurudev to stand in the archway of one of his sculpted pieces. There he announced, "Swamiji, you are the spirit of the sacred symbol which the aborigines call 'Torongu.' It is a sacred symbol held in the hands of the aborigines like the Bible. You have become the pure spirit of Australia. You are the light of this symbol. A symbol of the essence like 'Tat Twam Asi.'"

Another lovely reunion took place at the Rickett Sanctuary. Sri Gurudev says that no matter where he travels, the Brahma Kumaris always find him; and this day was no exception. Just as he was entering the sanctuary, several Brahma Kumari sisters were leaving. The timing was perfect. Brahma Kumari Mohini, the Director of their New York center, happened to be touring Australia just at the right time.

Save the World/Prepare Yourself

The Royal College of Pharmacology was the setting for a public lecture, arranged by Professor of Humanities Purushottama Bilimoria. Professor Bilimoria introduced a very prominent author and professor of philosophy Dr. Max Charlesworth, who in turn introduced Sri Gurudev to the more than 300 people gathered to hear him speak on the topic of "World Crisis or Peace."

"What can we do in terms of the world crisis?" Sri Gurudev asked. He answered by explaining that the least that we can do is to do something to remedy our own internal crisis. One woman asked how one can really be happy and peaceful when all around us we see suffering and misery. Sri Gurudev said that it is something like approaching a doctor and saying that you are surrounded by sick people. What would you do? Should you yourself fall sick? "If someone has fainted, should the doctor come, take a look and faint himself?" Gurudev explained that we must keep our own peace and composure in order to be of use to others. "The only way to save the world is to take your time to prepare yourself well. Only when you maintain your own peace and tranquillity can you serve well."

Essence/Nonsense

Professor Bilimoria in coordination with Reverend Derek Evans, Chaplain of the Interfaith Centre of Monash University, arranged an Interfaith meeting on the theme "Religious and World Peace." Clergy and professors gathered to exchange ideas with Sri Gurudev, who was the guest of honor. Gurudev stressed the idea that "God Himself created a multiplicity to make life more joyful. But to enjoy that multiplicity we must remember the unity behind it all. Let us remember the one essence. All else is nonsense."

Gurudev spoke highly of the example set by Mahatma Gandhi who succeeded in working for peace and at the same time was involved with politics. Many questioned him about how it was possible to find world peace through political means or purely through religious activity.

Gurudev advised everyone to remember that, "Peace is God and God is Peace. If you don't experience peace, you don't experience God. . . The sole strength behind all political movements is spiritual strength. We can make good and noble efforts, but God created the world and the problems too; ultimately it is not our business but His to take care of. Ultimately we must turn to Him. That is where we use prayer. The final solution lies with that Highest Power. . . Let us do what we can, but God is the ultimate source. We must organize more and more prayer groups to pray for that Peace." The following day, Sri Gurudev was invited to meet with several leaders of the Victorian Council of Churches. The president of the Council welcomed Gurudev and presented him with a book called "Sharing." Gurudev told the Council members that "We are looking outside for the answers to world peace. We should probe within and find the answers. If we want to know other things, the scriptures say that you should first know yourself. This is the purpose of religious teaching." The Council members were very interested in Gurudev's insights and reflections. They agreed that more interfaith dialogue was needed. The president said that he felt that there was an interest and need in this exchange between East and West.

ONTOS/Yogaville

On the 2nd of November, Sri Gurudev was flown by private plane to Ontos Yogaville in Shepparton, Victoria. A dirt airstrip was especially prepared for his arrival which marked the first landing of a plane at Ontos.

All the Ontos members were gathered and it was truly a feeling of arriving in Yogaville.

The next several days were set aside for Sri Gurudev to survey and inspect all the aspects of the development of this new Australian Yogaville. To witness the parallel to the community in Virginia, its growth and development, was amazing to me. Gurudev was, of course, right at home asking to see the heavy equipment, choosing sites for the various structures to be built, picking a site for the Temple, community housing, and so on. With all of the activity going on in the name of Yogaville, Australia, there are plans for a small Ananda Kutir to be Sri Gurudev's house when he visits. The members suggested that Gurudev could spend American winters (which are Australian summers) at Ontos and thus be able to supervise more closely this rapidly developing yoga village. Gurudev replied that, if things continue to develop this way, he might spend one or two months a year in Australia.

Currently there are about twenty residents at Ontos Yogaville. They are developing residences, a holistic clinic and a school, and they wish to build a LOTUS (Light Of Truth Universal Shrine) as well.

During an informal satsang Sri Gurudev was asked about his days at the Rishikesh Ashram. Gurudev described what it was like to live at the famous spiritual center. He told some wonderful stories of Master Siv-anandaji, and talked about how much work was accomplished by the Ashramites there.

Sri Gurudev kept everyone on their toes during his stay

at the Australian Ashram. That led to a pun: "On-toes." Gurudev said, "Yes, an ashram is a place where you should be really busy; always on your toes."

Guru is the Teaching

Sri Gurudev gave satsang each evening he was at the Ontos Ashram. One person asked about the purpose of prayer. "If you want something with your total mind, with all intensity, you are sure to get it," Gurudev replied. "The mind is a great boon-giver. Remember that where there is a will there is a way. More things are wrought by prayer than the world dreams of. 'As you think so you become' is the Vedantic language. 'You want it, you got it,' is the hippies' language. The mind is a powerful instrument. Anything that you want with a whole heart you will get.

"But you should know what to pray for. Wrong things will bring their ill effects with them. Prayers should be directed for the right things. What you ask should be for the benefit of others as well as yourself." As Gurudev explained the right kind of prayer, he said, "Prayer is the language of the devotee."

The topic of spiritual community was the most popular subject for discussion during these two days, and Gurudev spoke a lot about the Virginia Ashram. He encouraged all the members of Ontos to put into practice the paraphrased words of John F. Kennedy: "Ask not what Yogaville can do for you, but what you can do for Yogaville."

"I would like Yogaville to be known as a sample for harmonious living," he stated. "Coming together is the beginning. Work-

ing together is progress. Living together is success." One person asked how they could have a successful community without having the spiritual master always in residence. Gurudev explained that the Guru is the teaching, not the physical presence. Though the physical presence may be helpful, the teachings are available through the numerous books and tapes. Study the teachings; know the teachings. Don't depend on the physical presence always.

Gurudev spoke highly of the dedication and service of Krishna and Radha Koch, founders of the Ontos community. They generously donated this land and put quite a bit of money into the project because they had a vision of a beautiful spiritual community. Their spirit of dedication is very moving.

SYDNEY: No Retreat

On the 4th of November Sri Gurudev flew from Ontos Yoga-ville to Sydney, Australia. There he was met by Amoona Metcalfe, who hosted Gurudev during his last visit to Australia. Other devotees also gathered to greet him. Amoona had arranged for Sri Gurudev to address the teacher trainees of the International Teachers Association, of which he is a patron. Just prior to the teacher training seminar, Sri Gurudev gave a public lecture on the theme of "World Crisis or Peace."

All the new teacher trainees surrounded Sri Gurudev on the 6th of November as he told them "The purpose behind Hatha Yoga is to teach balance of body which leads to balance of mind." The next part of the training would be concentra-

on Raja Yoga (the philosophical aspects and meditations). Gurudev was very used to hear this and summarized the purpose behind all practices. "Yama, niyama, asana, pranayama, asana, pratyahara. These practices lead to health and well-being. Then when you do dharana (concentration), the point is to steady and fix the mind. Dhyana or meditation comes in. Then samadhi is maintaining the equilibrium." The following day the trainees and the members of the IYTA were invited to hear Gurudev speak about Yoga in daily life. There was a beautiful gathering during which Gurudev really emphasized the practical approach to Yoga. This stirred up a lot of questions and discussion among the participants. "Practicing something like this," he told them, "is not a goal from life. Rather, it is a preparation for dynamic living."

On the 8th of November, Gurudev was invited to speak to the

students of the Triad Yoga School, directed by Sri Swami Marakatananda Mataji. She is a former IYTA president and longtime friend of Sri Gurudev. She introduced him by saying, "About ten years ago I met Swami Satchidanandaji during an IYTA Convention, and this meeting sparked a great change in my life."

Gurudev began speaking about Adam and the Garden of Eden. He explained that, "God really did want Adam to eat the fruit. Why? To teach us all the lesson of what happens when we eat the fruits of our actions. Otherwise why would He have created Adam, shown him the fruit, and then told him not to eat that fruit? Isn't it mischievous to show your child something delicious and then say, 'Don't eat it.'? So who caused Adam to eat the fruit? Couldn't God have stopped him? Yes, God is all powerful. He had a purpose for this, to set an example for everyone else." □

-To be continued

Sr. Devi Chaitanya

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July 29-August 4, 1982

OBSERVER

Covering Albemarle, Charlottesville, and the University

East meets West at Rotary Club



Swami Satchidananda from Buckingham County comes to Charlottesville to meet the Rotarians

by Ruth Ferree

In a roomful of business blues and grays, the soft orange of the swami's long cotton robe practically glowed. Such is the stuff of cultural shock. At first glance, the members of the Rotary Club and Sri Swami Satchidananda seemed at opposite ends of the spectrum.

But Satchidananda knew otherwise, having spoken to many Rotary Clubs before.

"We wear different clothes, but our aims are the same we serve," he told the 75 Rotarians at the Boars Head Inn luncheon meeting last week.

Satchidananda came to the United States from Sri Lanka in the 1960's and gained international fame after he was called to help calm the hundreds of thousands of people who showed up at the Woodstock Rock Festival. On that occasion, police helicopters dropped the swami on the

stage. He was so popular with the young "hippies" quipped the swami, because "they thought I looked like them."

He has established teaching centers for Integral Hatha Yoga around the world and is now living beside the James River in Buckingham County where he is building an ecumenical shrine called LOTUS, Light of Truth Universal Shrine.

The swami explained to the Rotarians that the goals behind his teachings, and all religions, is to help people live "easeful, peaceful, useful lives."

"Our aim is doing anything to make ourselves comfortable and happy," he said.

Difficulties arise, however, from seeking the fruit of one's actions, the "forbidden fruit," Satchidananda called it, and expecting happiness to come from that.

"Happiness is inherent in us," he said, adding that to stay happy requires a balanced mind, a renunciation of selfish goals behind actions and a healthy body.

"One must keep the mind a little detached; be loving, but not attached," was his suggestion.

Yoga, the swami explained, is not standing on one's head. "I say first try standing on your feet comfortably."

For some of the Rotarians, this was their first encounter with the swami and his teachings, and after the luncheon, some called it "interesting." Others were a little more enthusiastic.

"I think he gave a lot of good advice," said Derwood Chase, a local investment counselor, but Chase added that he had some problems with the idea of detachment. "If I didn't worry about making car payments and things like that, I'm afraid they wouldn't get made."

The land for Satchidananda's ashram in Buckingham County, called "Yogaville" came as a gift from singer Carole King. King wanted to give the swami her Canadian estate. He accepted but said he would sell it in order to buy property in a warmer climate.

The 150 people who have come to Yogaville to live seek a clean life.

"We are a hardworking people," the swami said.

He drove a bulldozer to help dig the lake for the shrine. The community runs a school and clinic. They also manage several small businesses, including the largest health food store in New York. Satchidananda said they are also considering opening a health food store in Charlottesville.

"If you want your child to behave in a certain way, just behave that way yourself. The responsibility of the parent is to behave properly. Then the children will be very happy. They will learn it all from you!"

- Sri Gurudev

"It's God's family, God's children. In a way, you are like a nanny hired by Him. He hires you; He fires you. When they must learn other lessons without the care of the nanny, He will dismiss you from that job."

- Sri Gurudev

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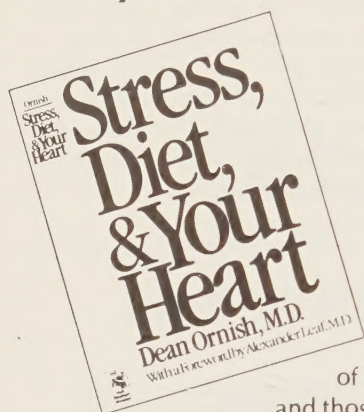
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Integral Yoga

Integral Yoga is a synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.



Raja
Yoga

The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of *Samadhi* or Super-consciousness.

Karma
Yoga



The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.



Japa
Yoga

The concentrated repetition of a *mantram* (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to IT.

Bhakti
Yoga



The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.



Hatha
Yoga

Postures (*asanas*), breath control (*pranayama*), relaxation, and cleansing practices (*kriyas*) to purify and strengthen the body and mind.

Jnana
Yoga



The path of wisdom. By study, self-analysis and awareness, the Jnani Yogi ceases to identify with the body and mind, and realizes the Oneness.

The goal of Integral Yoga is: "Body of perfect health and strength, mind with all clarity and control, intellect as sharp as a razor, will of steel, heart full of love and mercy, a life dedicated to the common welfare, and realization of the true Self."

- Swami Satchidananda